death, a tribute to Ms memory was paid by the delegates from the sixty-three nations then represented in the institute: and the name of this Polish Jewish immigrant is commemorated, not only by a tablet in the institute which he founded, but also by a street in Rome.

Future enquirers may attach importance not only to the fact of the re constitution of Jewish agricultural life in Palestine, but also to the type of the life that is emerging. The self-sacrificing devotion of the pioneers; the influence of the ideas of A. D. Gordon, that national regeneration can come only from personal labour and physical contact with the soil; the enthusiasm for social justice which inspires the new type of settlement, such as the co-operative colony, the *Moshav,* and the communal settlement, the *Kvutzah,* which have realised such outstanding triumphs; are all developments the significance of which is by no means restricted to Palestine. Above all, the new settlers have demonstrated for the first time in history that a peasantry can attain as high a level of cultural life and expression as the most sophisticated urban dweller. It is possible to discern in all this the kernel of a future contribution to rural perhaps even more important than the past contribution to urban civilisation.[1]

[1]It should perhaps be pointed out that a consideration for physical activities is by no means a new thing among Jews. Even in the Ghetto period, there was a definite proclivity, and sometimes even a superiority, in various fields of sport. A Rabbi of the third century maintained that it is a religious duty for a man to teach his son to swim. Later, fencing-masters were commonly Jews. Modern students are becoming interested in a mediaeval Rabbi's account of tennis as it was played by his coreligionists in Mantua. Jews took part in athletic contests at Rosenau in the fifteenth century, in the foot-races, jumps,

putting the weight and so on. A particularly notable figure was the Jew Ott, champion wrestler in Germany under Frederick III (1440-1493), who even wrote a handbook on the art—as also did one Andreas Jud Liegnitzer. It is clear from all this that (even before the days of the great Anglo-Jewish boxers of the 18th century, Mendpza and the rest, and the champions in tennis etc. in our own day) the mtellectualisation of the Jew was not exclusive of other interests.